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the house or by a visiting neighbour whether male or female with great respect. The young man lays aside whatever burdens his hands, puts off his shoes and with folded hands first raised to the forehead, bows down and touches the feet of his senior, who lays his hand on the young man's head pronouncing a blessing, when the youth rises and repeats the ceremony to others. 888 576

The Coorgs are a hardy race and bear with fortitude a great deal of hardship, especially during the monsoon, whilst engaged with their rice cultivation. Exposed to wet and cold and often prostrate with fever, they soon regain their strength and old men and women of 70 or 80 years are not uncommon amongst them. 147 [165]

In the times of their Rajahs, during their wars with the Mysoreans and Malabars and in their marauding expeditions the Coorgs proved themselves brave soldiers and were dreaded for their fierce intrepidity; but their strength lay especially in their mountain fastnesses and behind the shelter of their native woods and the formidable breastworks extending for miles along the crests of hills. Since they have come under the rule of the British Government their warlike spirit has found no scope; but they are still a brave and manly race, who in time of need would doubtless stand by their new rulers with devoted loyalty. At the hunt of the tiger, the bison or the elephant no true Coorg shirks the dangerous sport; but with nerve and coolness and wary cunning he will dodge the advancing beast and with keen eye and steady hand fire at him at close quarters. 648 157 [712] 224 157

The intellectual and moral faculties of the Coorgs have for ages been neglected, and consequently up to the present day they are both ignorant and superstitious. The worship of demons and of departed spirits has usurped among them the worship of God. Charms and sorceries abound all over the country. Disease among men and cattle is readily ascribed to the curses and witchcraft of enemies. 771 [212] [753] [754]

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778 Besides the many groves set apart in each Nád for some object of worship, but chiefly for *Ayappa-dévaru*, there are some extensive forests, called *Dévara-kádu*, which are untrodden by human foot and superstitiously reserved for the abodes or hunting grounds of deified heroic ancestors. These forests are: the *Iggudappa-dévara-kádu* in Pádinalknád, the *Chómamale* in Katiednád and the *Iruli-báne* in Kuyingherinád.

82 776 782 Another annual sacrifice every house has to offer to a peculiar divinity called *Gulika*. This is an invisible constellation or star, belonging both to the order of planets and to that of the zodiacal stars (it is, as the people say, a son of [791] Shani or Saturn). No mortal eye sees it. The astrologer only knows the Gulika and its power, especially over the sick. A stone is placed for the Gulika at the foot of some tree possessed of a milky juice. There the Coorg offers every year fowls, cocoanuts and a little brandy in a dish of plantain-[761] leaves to his tutelary numem. In cases of frequent deaths in a family, a second Gulika, called *Mrityu-Gulika* (death-gulika) is worshipped.

778 825 Another object of solemn ceremonies are the *Nátas*, the spots on which cobra capellas have finished their course of terrestrial life. According to Coorg lore, the cobra capella[1] lives a thousand years! When it has passed the meridian of its long life, its body begins to shrink and to brighten, till it shines like silver, and measures three feet or less at the age of six or seven hundred years. Still later, the reptile shines like gold, and is only one foot in length. At last it shrinks to the size of a finger. Then it will some day fly up high into the air, die and sink down upon the ground, where it [791] disappears altogether. No man sees it, but, of course, the Kanya knows the important secret, which he will communi-[753] cate for a consideration to the proprietor of the land. Should any human being, unawares, set foot upon the hallowed spot, incurable disease of the skin will break out upon his person,

[1] [Errata: This should read "cobra di capella." See Corrigenda, Cat. 116, p. 493, — Analyst]

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and the poor wretch will rot away by degrees. To prevent such disasters, the Náta place is marked by a little stone enclosure. During the month of Scorpio (November—December) a lamp is lighted every evening to the Náta, and cocoanuts are offered as oblations.

c. Astrology and Sorcery.

The ministers of Coorg superstition, the Kanyas, Panikas, Maleyas and Bannas make a handsome livelihood. The Kanyas find much work for the conjuring confraternity, dependent, in a great measure, upon their friendly patronage. The Kanya (astrologer) has complete mastery over the minds and, to a great extent, over the pockets of the credulous Coorgs. For a consideration in the shape of a purse of rupees, he writes the horoscope of the individuals who apply to him. Such is his cleverness, that he requires only to know the name of a person, in order to calculate the year, month, day and hour of his nativity. He is also the oracle of the Coorgs in cases of sorcery and witchcraft. It is believed by the Coorgs, that misfortunes, such as diseases of men or cattle, and deaths in the family or the herd, rarely come upon them in the natural order of things. The knowledge of an all-ruling Providence seems to have no place in their minds. Every severe affliction or great loss is ascribed to magic art or "an enemy hath done this." To find out the author of the mischief, and to induce or force him to keep the peace, is the only method that suggests itself to such people for obtaining deliverance from trouble. Application is made to some famous Kanya, who consults his books and caudies (little shells used for dice), and discovers the secret enemy's place, house, stature, age, etc. The man is called before a Panchâyat, and the case is discussed in the Parpatigára's Cutchéri. If things are not settled before this tribunal, the parties go to the Subadar, and frequently the quarrel is carried before the

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cends. He sits down in Hindu fashion, muttering mantras. Pieces of wood are laid across the pit, and covered with earth a foot or two deep. Upon this platform a fire of jack-wood is kindled, into which butter, sugar, different kinds of grain, etc. are thrown. This sacrifice continues all night, the Panika sacrificer above, and his immured colleague below, repeating their incantations all the while. In the morning the pit is opened, and the man returns to the light of day. These sacrifices are called *Máranada bali* or *death-atonements*. They cost from 10 to 15 Rupees. Instead of a human being, a cock is sometimes shut up in the pit and killed afterwards.

In cases of sore afflictions befalling a whole gráma or nád such as small-pox, cholera or cattle-disease, the ryots combine to appease the wrath of *Mári-amma* by collecting contributions of pigs, fowls, rice, cocoanuts, bread, and plantains from the different houses, and depositing them at the Mandu; whence they are carried in a procession with tomtoms. In one basket there is some rice and the members of each house on coming out bring a little rice in the hand and, waving it round the head, throw it into the basket with the belief that the dreaded evil will depart with the rice. At last the offerings are put down on the nád boundary, the animals are killed, their blood is offered on a stone, the rice and basket are left, and the rest of the provisions consumed by the persons composing the procession. The people of the adjoining grámas or náds repeat the same ceremony and thus the epidemic is supposed to be banished from the country. In still greater calamities a flock of sheep is driven from nád to nád and at last expelled from the country.

e. Pilgrimages of the Coorgs within and outside their own country.

Besides the annual *Tale-Káveri festival* in October and the *Kuttadamma-játre* in April there is a large concourse of people in February during *Sivarátri* at *Herumálu* in Kiggat-